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The drawings on the two following pages are by Allan R. Crite.



THE RACE PROBLEM IN SOUTH AFRICA

WALTER HINCHLIFF



THE ONE thing that anyone seems to know about the Church in Africa is that it is involved in a tangle with the race policy of the Government. Yet, perhaps, no one else the country understands quite so vast and how complicated our 'problem' is. The obvious fact is that there is a minority of 'whites' against an enormous majority of 'blacks' and doing its best to keep the 'blacks' down. But there are other complicating factors which are not so obvious.

In the first place it is not generally realised that the simple division of the country into black and white is not so simple. The Europeans (whites) are a tiny minority compared with the Africans (blacks), but there are other smaller minority groups as well.

There are Asiatics - chiefly Indians who were brought into Natal as a labour force originally. And there are Coloured - of very mixed origin, partly European, partly slaves of Dutch East India Company days, partly Hottentot (a more primitive, earlier inhabitant of the country than the African). These other groups retain their separate identity, and though the pressure of political events may force them to take common action from time to time, socially they remain as distinct from each other and from European and African, as the two latter do from each other.

Secondly: it is not generally realised how little contact there is between the groups. For ten years now the official policy of the State has been to prevent any kind of contact,

political, social, educational, and now economic and even geographical. Common meetings are virtually out of the question. Church synods are one of the few places where inter-racial mixing does take place. And even before it was official State policy to prevent such things, it was 'not done' for an European to walk down the street chatting to an African, or to invite an African into his home as a guest. In different ways and in varying degrees the same social colour bar exists as between the other groups.

There are currently two controversies being aired in the local newspaper which illustrate the position. One concerns a protest made by a minister of the Dutch Reformed Church against the title given to an Act forbidding miscegenation. That Act is called the Immorality Act; and it virtually defines 'immorality' as sexual intercourse between persons of different races, even if they are married. The protest is somewhat belated since the Act has been on the statute book for some years. But it is valid since the average European does regard miscegenation as the most horrible and shocking form of immorality. 'Do you want your sister to marry a black man?' remains the most cogent of arguments, even amongst those who realise that it is emotional rather than logical.

The other current controversy concerns some girl students from a European University who on a visit with a debating team to an African University danced with African men. That is something which is honestly shocking to the average reader of the

newspaper. And that illustrates the third point which I wish to make. The clash between Church and State on the 'colour question' is not simple that. If the State were imposing foreign ideological policy which conflicted with Church principles, the Church would have a relatively easy task - comparable to the task shouldered by those prelates of the Roman Communion who have protested against the Communist policies of the Eastern European governments. But the policy of the South African government is simply the logical crystallisation of the thoughts and feelings of the bulk of European South Africans. Even laymen in the Church, however much they may accept in theory the Christian principles, hesitate to come out strongly in support of them, knowing them to be unpopular, and their heart of hearts preferring things as they are.

When one grows up in a country in which there is a colour bar, where one's own race is in a tiny minority yet holds all the political power, the effects of prejudice are insidious and almost inescapable. I know for I am a third-generation South African. My father is a priest, and I have, therefore, a much more liberal background than a good many of my compatriots. Yet I know exactly how difficult it is to escape from the prejudices which have surrounded me all my life. When one's only personal contact with Africans is in the master-servant relationship, it is extremely difficult not to think of them as by nature inferior. When the only Africans one sees about are the vast masses who live below the bread-line, it

inevitable that one should condemn them to be by nature uncivilised, and perhaps not too clean. In public opinion accepts these and European public opinion and a good many Anglican laymen feel that the Church ought not to meddle in politics. It seems to them that the Church stands for something which is extreme and unstable. They long for the good times when this thing was not an issue of conscience.

The principal problem for the Church at this moment is to carry the layman along with the clergy and clergy in the protest. The Church must make against the policies. But it is not just a protest at executive level. It is a real, vital, and pressing problem for the parish priest. Imagine the priest who loves his people, and who has the heart of a European parish. He believes that he has to protest from his pulpit against each new legislative enactment which enforces 'apartheid'. He believes that he should do

everything in his power to get things moving in the other direction. He consults with the local African priest and he discovers that the thing he can do which will help most is to arrange an inter-racial service or a meeting between the Church Councils of the two churches. At this point his parishioners start drifting away because they find his sermons 'political,' and because they are not prepared to mix socially with Africans or to kneel beside an African at the altar rail. What is the priest to do? Is he to alienate his own flock, the souls he has in his cure, whom he loves, who are his friends? Or is he to immerse himself in his own parish, working harder than ever, praying harder than ever, in the hope that he may eventually bring them to see what is right and true? And in the meantime to ignore the colour problem? Either way his heart may well be broken by the dilemma.

Finally: 'apartheid' is not all one-sided. Ever since the turn of the century there has been what is called the 'Ethiopian movement' - splinter

A PRAYER FOR INTERRACIAL TOLERANCE AND LOVE

O GOD the Holy Ghost, Sanctifier of the Faithful, enter we beseech thee the hearts and minds of the peoples and races of the world that they may perceive the depth of Love for one another for which our Saviour Jesus Christ suffered, and without which there can be no peace.

Especially we pray that both colored and white may be loosed from the sin of pride and attain the virtue of humility; that the one, with understanding, may forgive the past and look with patience to the future; that the other, with contrition, may repent the past and look to the future with reparation and charity to the future. Grant that, aided by the prayers and intercessions of thy Saints, who knew the Unity of the Holy Trinity, all men on earth may be of one bread and one body, through the merits of the Most Sacred Heart of Jesus, whose love knows no bounds of race or color, and in whom there is no pride. Amen.

— Robert Branch Hollister

sects breaking off from the great Christian bodies and forming literally thousands of little 'Christian' groups with all sorts of peculiar beliefs. Some of them are fundamentalist 'Pentecostal' sects of a revivalist sort; some of them have inherited half-heathen beliefs and practices. But they are all, in part at least, the product of an African nationalism and a resentment against the European. Most of them exist because some Africans have felt that the Europeans dominate the great Churches, that an African can never become a bishop or a moderator. However ill-founded that belief may be, the sects are produced by frustration. White nationalism has produced black nationalism. The sects are founded so that in ecclesiastical affairs at least the Africans can govern themselves. Against separatism of this kind the Catholic Church has to protest. It is an additional twist to the vast and complex problem.

Nor does frustration take this form alone. As the African, the Coloured, the Asiatic identifies Christianity with the way of life lived by the majority of Europeans (who are at any rate nominally Christian) so he becomes disillusioned with ideals of Christianity. The Church becomes suspect and is ignored. Atheism becomes the mark of the educated non-European. Amongst simpler folk Islam makes a tremendous appeal, for Islam has no colour bar in practice or in theory. There is even some genuine Communism, perhaps, though this is not nearly as common as it might well be. Unless the Church makes its protest against colour prejudice and lives by

that protest, it must fail in its primary task of carrying the Gospel to the heathen.

The situation could hardly be more complex. It is social and pastoral; is administrative and missionary. It is educational, since the Church has always played a large part in educational work in this country, and this work is slowly being taken away from it. It is even financial, since the Church is now compelled to find thousands of pounds in every diocese to build new churches where whole sections of the population have been moved to new areas in order to separate them from other racial groups.

How we have got ourselves into this complex tangle is a matter of history. Perhaps in some subsequent issue your editor will allow me to trace briefly the course of events which have led up to our present situation. There is not time for that here and now; but it must be pointed out that on the whole the situation is not the product of deliberate, wilful wickedness. Even most of those who propose 'apartheid' as the correct policy do so because they honestly and sincerely believe that it is the only solution that will achieve justice and peace. The Church believes it to be the wrong solution, because separation between different groups of God's people cannot be a just or peaceable solution. But the wrong is the product of tribal selfishness, the lack of faith and courage, which is typical of sinful humanity. It is not, for the most part, the result of a positive love of evil. What we need is your prayers for the salvation of men, your love for the sinner even though you may hate the sin.

SAINT MARY THE VIRGIN

TY Episcopalians seem to think that the Blessed Virgin Mary is a "Roman Catholic!" This comment is attributed to the late Dean of Nashotah House Seminary, an accurate description of the attitude of many an Anglican who has a meagre understanding of the subject. To this partially informed man the Virgin is not a living person but a minor historical character long dead, whose name has passed through the erroneous theological and extravagant devotional practices of the Roman Church. It is the same Episcopalian who takes great pride in reformed religion, who feels secure in it because he does not believe in the Blessed Virgin

With all the faithful servants of God who have entered the gates of life, St. Mary is a living member of the Church; she is one of the company of heaven with whom we have fellowship in worship at the celebration of the Holy Eucharist. With all the other heroes of faith who have gone before us she is present with that great multitude whom no man can number of all nations and kindreds and peoples and angels who stand before the throne of God before the Lamb. Not only does every man share in the corporate life of the Church, but devotion to her is a peculiar aberration of Roman Catholicism. For some staunch and



sturdy Protestants have written and spoken in praise and honor of the Mother of Christ.

A famous Protestant theologian said

that God accomplished great things in the life of the Virgin, these blessings being the results of her vocation to be the Mother of our Lord. "In this work," he wrote, "are given her good things so many and so great that no one can comprehend them, for thence come all honor and bliss. Thence it comes that in the whole of humankind there is one person unique and above all others - the holy Mother . . ." This is a brief quotation from a discourse on the Magnificat by that most reformed and protestant of all theologians, Doctor Martin Luther.

Zwingli, another Reformation divine, preached a sermon on the purity of the Virgin in which these words are found: "Lo, this was the beginning of our salvation, when the angels sent by God addressed Mary, the pure handmaid, and saluted her: God greet thee, Mary. Thou art filled with the graces of God. Highly extolled art thou among women, and highly extolled or blessed is the Fruit of thy womb . . . rejoice thou Cloister of God, thou Chapel enclosed, since He whom thou didst bear was thy Maker and all the world's . . . I believe and see — and may no man of good will ever deny — thou art Mercy's mother."

A modern catechetical manual of the German Evangelical Lutheran Church speaks thus of the Blessed Virgin: "Mary the pure, the holy, the ever-virgin, the God-Bearer, truly the Mother of God, worthy of amplest praises. She wills that we follow her example. She prays for the Church."

In our Anglican tradition of reformed Catholicism we have not failed to pay homage and respect to the

Mother of Christ. John Wyclif, whom we hail as the Anglican "Morningstar of the Reformation," found no fault with devotion to the Virgin. "It is impossible," he maintained, "for her to be crowned in heaven with Mary's good offices. She was the cause of Christ's Incarnation and Redemption, and consequently of all the world's salvation."

One of the most popular Anglican theological works of the Post-Reformation period was 'An Exposition of the Creed,' a book printed five times between 1659 and 1683. In the chapter on the third article of the Apostles' Creed, the author of the book, John Pearson, Bishop of Chester, writes of the respect which Christians may properly pay to Mary. "In respect of her it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high dignity. It was her own prediction. From henceforth all generations shall call me blessed; but the obligation is ours, to call her, to esteem her so. Elizabeth cried out with so loud voice, Blessed art thou among women when Christ was but newly conceived in her womb; what expressions of honor and admiration can we think sufficient now that Christ is in heaven and that mother with him."

Because a devout respect for Mary is not an error of Romanism, and since antipathy to her is no distinguishing mark of reformed Christianity, the Virgin is included with the other saints in the calendar of feasts and holy days which are observed by the churches of Anglican Communion. The acco-

ANGLICAN COLLECTS

CONCEPTION OF THE BLESSED VIRGIN MARY

— The South African Prayer Book.

O Almighty and everlasting God, who didst prepare the body and soul of the Blessed Virgin Mary that she should become the Mother of thy Son: Grant we may be kept unspotted from the world and made a pure temple for dwelling, who liveth and reigneth with thee and the Holy Spirit, now and more. Amen.

NATIVITY OF THE BLESSED VIRGIN MARY

— The South African Prayer Book.

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our lives in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. Amen.

VISITATION OF THE BLESSED VIRGIN MARY

— The South African Prayer Book.

O God, who didst lead the Blessed Virgin Mary to visit Elizabeth, to their mutual joy and comfort: Grant unto us thy people, that as Mary did rejoice to be called the Mother of the Lord, so we may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost all honour and glory, world without end. Amen.

COMMEMORATION OF THE SAINTS AND FAITHFUL DEPARTED

— The Scottish Prayer Book.

O God the King of saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, for all other thy righteous servants; and we beseech thee that, encouraged by their example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life; through the merits of thy Son Jesus Christ our Lord. Amen.

FALLING ASLEEP OF THE BLESSED VIRGIN MARY

— The South African Prayer Book.

O God, who as on this day didst take to thyself the Blessed Virgin Mary, Mother of thine only Son: Grant that we who have been redeemed by his blood may share her glory in thine eternal kingdom, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever God, world without end. Amen.

NATIVITY OF THE BLESSED VIRGIN MARY

— The English Prayer Book, as proposed in 1928.

O Merciful God, hear the prayers of thy servants who commemorate the birth of the Mother of the Lord; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

panying collects; taken from the official Prayer Book of our Communion, are expressions of Anglican devotion to her whom Archbishop Cranmer hailed in the English Prayer Book as "the glorious and moste belessed virgin Mary, mother of Jesu Christe our Lorde and God."

The collects which the South African Book provides for the feasts of the Conception and the Nativity of St. Mary recall God's wonderful gifts of grace to her by which she was prepared in body and spirit to be the mother of Christ. A popular show tune advocates "doing what comes naturally," but we know that this advice leads only to catastrophe for we are all born with a natural bent, a natural tendency toward sin. St. Peter wrote that we have sprung from "corruptible seed," while his companion Apostle, St. Paul, speaks of us as the "children of wrath." In order that we might have a Saviour free from our human weakness to sin, God poured on St. Mary a singular gift of His cleansing love so that she might serve as an unspotted, consecrated temple for Himself. As the Christmas Preface in our American Prayer Book says, our Lord, "by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin to make us clean from all sin."

The collect for the Feast of the Visitation in the South African Book, which is also to be found in the English Prayer Book of 1928, and the collect for the Nativity of St. Mary in the latter relate her vocation to the Incarnation. One of Christ's titles is "Emmanuel," meaning "God with

us," a title which honors that mighty act of mercy in which the only-begotten Son took our nature upon Himself so that we might be God's children by adoption and grace and have the right to call upon God as "Our Father." St. Mary's special glory in the Church Triumphant is the result of her unique vocation: it was she who was chosen by God to conceive and give birth to mankind's Redeemer. "Behold the handmaid of the Lord; be it done unto me according to thy word," was St. Mary's reply to her Annunciation when she received God's call. It was by the Virgin's consent that God the Son became also the Son of Man, our brother, and in His incarnate life delivered us from Satan and the dominion of sin, suffering and death.

The collect for the Falling Asleep of the Virgin in the South African Book, and the Scottish Commemoration of the Faithful Departed express our belief in the Holy Catholic Church, the Communion of Saints. In one of our favorite hymns we sing the words: "Like a mighty army moves the church of God," but we know that in our contemporary world the Church is not an invincible host marching from victory to victory. On many fronts the Church is a small, footsore, battle-weary band, fighting for its very life. In the midst of our warfare we are not without allies for we are compassed about with the presence of the faithful who have gone before us: St. Mary, the patriarchs, prophets, the martyrs, and all saints, who inspire the Church Militant by their example, and strengthen it with their love and prayers.

THE COMMUNITY OF SAINT MARY



READERS of the Holy Cross Magazine do not need to be told about the principles and practice of the Religious Life; they are interested however in the various Religious Communities in the Church, and would like to know the distinguishing characteristics of each. Almost all the Sisterhoods claim to be living the mixed life, that is, their vocation is not only to the exercise of praise and prayer, but also to the serving of Christ in those who are His members. Each Community has its own ethos, but it is something almost impossible to define. This writer was recently asked what she considered special marks of her own Community, and to everything she said her questioner replied, "That's what the Sisters XYZ, or the Sisters ABC, say too." And so without trying to point out similarities or differences, we present a brief account and leave the reader to draw conclusions.

When in 1863 the Rev. Augustus Muhlenberg, its founder, declared the Sisterhood of the Holy Communion dissolved, four of its members banded together to work out their idea of a community, something which would be different from the Association they

had been in, which was so afraid of being Catholic or of stressing the spiritual side of its life that it was nothing more than the nursing staff of Saint Luke's Hospital. These four women, soon joined by another, sought a lifelong obligation, with greater and more frequent opportunities for worship and prayer. It was not merely work for God, but a life given to God that they wanted.

So the little band began to look around for some work which they could do, living together in Community, while they worked out the principles of the life to which they wished to pledge themselves. It is significant that while their chief experience had been in nursing, no work of that kind presented itself. The work they were asked to undertake was entirely repugnant to every member of the group. It was not their idea at all to work in a House of Mercy, at that time taking for inmates the most depraved women from the streets. But they saw in this call an opportunity to surrender their wills to the Will of God, and so began their life together September 1, 1863.

In order for the association to become permanent, they felt that they

should dedicate themselves formally, and with the approval of the Bishop. One of their number, Harriet Starr Cannon, Sister Harriet, was delegated to wait upon the Bishop of New York, the Right Reverend Horatio Potter, and ask his approval of their proposed Institute. He was a true Father in God, and realized that nothing should be done hastily. He appointed several clergy as a committee to look into the problem; then early in 1865 announced his full approval, and set February 2, the Feast of the Purification, for the Profession of the five women as the Sisters of Saint Mary, choosing the name as well as the date.

According to the Annals of the Community: "The Bishop arranged the service to suit himself, but he could not have pleased the Sisters better had he consulted them at every step. It was so closely intertwined with the Eucharistic Office that a stranger to that service would

have found it difficult to perceive where the necessary interpolation had been made." Vows as we now know them were not made, but each woman was asked individually if she wished to dedicate her life to God as a Sister, and then she promised to submit to obedience, espouse purity and to persevere in the work of the Lord. After the 'Veni Creator' the Bishop said a formal prayer and received each into the Sisterhood, after which the Communion service continued.

Soon after this the Sisterhood became legally incorporated, the first Chapter was held in September, and Sister Harriet was elected Mother, to which office she was re-elected regularly until her death.

Bishop Potter had appointed a 'Pastor' for the Sisters, but he proved to be more interested in the active and practical works than in directing the infant Community in its spiritual



formation, so in 1866 he was replaced by the Rev. Morgan Dix, the Rector of Trinity Church. Doctor Dix gave the Sisters regular spiritual instructions, obtained Office Books for them, and helped in many ways, as well as being Confessor for most of the Sisters. In 1867 Mother Harriet went to England to visit some of the English communities. Later Sister Sarah, the first Novice Mistress, did the same, then being allowed to 'enter' the Novitiate of All Saints for some weeks, so that she might learn at first-hand something of religious discipline and training.

In the fall of 1867, when the Community was not yet three years old, they had their first retreat, conducted by a member of the newly formed Society of Saint John the Evangelist. Father Benson himself conducted the retreat of 1870, and gave much valuable advice in the drawing up of the first formal Rule. During these years the only works were in New York City, and General Chapters could be frequent, with the consequent flexibility and experimentation in the Rule. But the first ten years saw much expansion. There were over twenty professed Sisters, and in addition to moving the Convent to Peekskill, work was undertaken in Tennessee, in Wisconsin, and in Chicago.

The lifetime of the Mother Foundress was definitely a time of feeling out and testing. Schools, missions, hospitals, orphanages, many different works were undertaken for short periods. The Rule of Life was developed, and at her death in 1896 the lines on which the Community was to develop had become fairly clear.

Rule, Constitutions and Customal were in almost final shape ten years later, and a Provincial system had been adopted.

The establishment of a Southern Province in 1906 (given up in 1910) for the first time gave the Community an official connection with the Order of the Holy Cross. For Father Hughson became the Provincial Chaplain, later to be Chaplain General and Chaplain of the Eastern Province. The Community owes much to his wise guidance during a period of stress and change. The Sisters began to long for an even more liturgical life. In 1916 the first translation of the Monastic Diurnal was privately printed for our use, and Father Douglas had become the choir master. This had an apparent effect of giving up many works previously engaged in, as it no longer seemed wise to have houses staffed by only one or two Sisters, and work in our own houses became the cry. Parish work was given up, except for some Sunday School teaching. (Even now, the Sisters who teach in the Parochial School in Sierra Madre do only School work, not such things as parish visiting or guilds.)

At present the Community consists of two Provinces, with the following active works: The Eastern Province: St. Mary's-in-the-Field, an outgrowth of the original House of Mercy, a special school for girls from problem homes; two boarding schools: one at Sewanee, Tennessee, and one on the same grounds as the Mother House at Peekskill; St. Mary's Hospital for Children on Long Island; the House of the Redeemer, a Retreat House in New York City; and work at the Mis-

sion of St. Mary the Virgin at Sagada in the Philippines. The Western Province has its Convent at Kenosha, Wisconsin, where is also a boarding school, Kemper Hall; DeKoven Foundation for Church Work at Racine; St. Mary's Home for Children in Chicago (in connection with these two a summer camp is held at Racine each summer); and the Sisters, as mentioned above, have charge of Ascension Parish School in Sierra Madre, California. Each Province has its own Novitiate, its own Superiors, and sends its own delegates to the General Chapter. Only General Chapter can change the Rule or Customs, and so the two Provinces remain one Community.

So it seems as though School work and Retreat work were to be our major interests — however, we are always mindful of that clause in our Rule which says that we may undertake any of the corporal or spiritual works of mercy of which a woman is capable. We may be called upon as

a Community, as we often are as individuals, to give up one type of work and take on another, and we must be prepared for that and not attached to one thing rather than another. But the Community into which we have been received has for its chief object the advancement of the Divine Glory, and our first duty is to our life of prayer to the saying of the Divine Office and secondly the active work. We continued to work on the Monastic Diurnal and on the music; the Diurnal Noted is our editing of Father Douglas' work, which we hope to complete in the next few years.

This article is too brief to go any further into such questions as the making of Altar bread, publications, cards, etc.

In the Philippines there has been formed the Sisterhood of Saint Mary the Virgin. We have been asked — Why? Why not C.S.M.? This Community is composed of Filipinas, who intend to live and work in their native country. It seemed advisable that they should have a completely different Rule and be independent of us in the same way that their country is independent. Aside from the national question, their work is of a different kind; they have their own way of prayer and it is not adapted to our Benedictine type. On St. Andrew's Day 1959 their first Mother Superior, Sister Teresa, S.S.M.V., was installed and thus their independence as a Community began.

There seem to be three misconceptions about the Sisters of Saint Mary that we would like to clear up. The first is that we are 'rich.' We think we are — but not in this world's goods





ny Superior will tell tales of the difficulty of making both ends meet. We have some fine buildings, but we need others, and the upkeep of the old is a great burden. Each Sister takes as her ideal the poverty of the Holy Home of Nazareth, and while at times she may be working in a house where living may seem luxurious, it is for the sake of others that she is in such position, not by her own choice.

Another misconception is: The Sisters of Saint Mary are 'highbrow' — or as one priest put it, they are only interested in Ph.D.'s. Any group of women such as ours is bound to have a few scholars — and we do demand a certain amount of reading in our rule, for reading and study feed our prayer life. But a large proportion have had no education beyond High School or its equivalent — and that proportion includes several Superiors. Thirdly — and this is a misconception which we may have unconscious-

ly fostered — we are not Benedictines. Having adopted the Monastic Diurnal, our prayer life is based on the same use of Scripture as the Benedictines, and many parts of our Rule show strong Benedictine influence. We owe more to the Rule of Saint Benedict than to any single source other than Scripture, but our Rule is our own, evolved in the first fifty years from much reading and study.

We have tried to give a picture of the Sisterhood of Saint Mary, as it began, as it is — as for what it will be, we quote our Rule: "The future is in the hands of God who loveth thee; thou hast given thyself to God to walk with him in the way of the holy Cross; thou mayest rest assured, therefore, that he will watch over thee and make all things work together for thy good." We pray, and ask your prayers, that this will be true for the Community as well as for the individual.

GUIDEPOSTS

Meditations of an Ordinary Woman

By Alice Borman

God's Word

TO KNOW God's Will, we must have constant recourse to His word in the Bible. Only when His word has gone deep into our minds, our hearts, our souls, can we say that we really 'hear the word of God.' Not only by our own daily reading of Old and New Testament will this come to pass. We must listen for God's word in the Offices of the Church; we must pray it in our prayers. That perhaps is what 'inwardly digest' means.

When we have done this (which God's soldiers and servants have done all through the centuries) these immortal words will bear fruit in our lives. Then we may reflect, though darkly as in an old mirror, the light of truth as the Holy Spirit has revealed it.

That our companions in the pilgrimage should take note that we have 'been with Jesus' should be our dearest wish. Therein is the fruit of our study of the Word, that others are led by example to read, mark and learn.

"Blessed is he that heareth the Word of God and keepeth it."

St. John

He has been for years my favorite among the disciples. He is (except of course for Jesus) my favorite Biblical character. I like to think of him in extreme old age. Legend says he was carried into the service of the early

Church, where he could but hold out his hands in blessing, and say, "Little children, love one another." I like to think of him in youth, as being closest to the mind of Christ, the one who understood Him best.

I like to read his letters, which stress love and forgiveness. His comparing Jesus to light, to the word of God is so simple that an ordinary person can understand, yet so profound that theologians can ponder.

Perhaps St. John came close to a martyr's death often, yet ended his days in exile. This may have been dreary hardship, but doubtless his ardent love, his enthusiasm for preaching the word, were never quenched.

We may often thank God for Him. As apostle, for the breaking of bread and prayers. As evangelist, unfolding the uncountable riches of Christ. As bishop, feeding his flock. May he pray for all who love the brethren!

The Mirror

All of us, unless we are most unfortunate, have met dear souls who live very close to God. How do we know this? They reflect God in word and deed. They must have to try hard to control their thoughts too, and cast out any that are unworthy of the Name by which they are called.

What are some of the hallmarks of these blessed ones? St. Paul has told us, "Love, joy, peace, patience, kind

ness, goodness, faithfulness, gentleness, self-control."

If we would be of this company, how can we begin? It is a hopeful thought that already a beginning has been made by observing God's friends and longing like them to reflect Him.

We must study the earthly life of Christ, noticing in His deeds and words these fruits of the Spirit. Perhaps this study will take us to the lives of the athletes of God, His saints, who like us sinned and repented over and over again.

Could we then recognize that we have a besetting sin and work at overcoming it? Nightly we could examine ourselves in relation to this fault. Lent, which will soon be with us, can be a good time to conquer the old over us that harshness or worry or depression has. Finally, let us never give up; God will forgive us an infinite number of times.

Those in the Eternal

Let me think tonight about the Christian folk who are to me examples of godly life.

What are the qualities in their gardens of virtue which I find so hard to imitate?

Truth. That in all my conversation



I do not exaggerate or give a false impression. That I stop to realize whether my words convey the meaning I intend.

Generosity. Dwelling always in thought and word on the best in those I meet. Giving others the best too, the best place to sit, the best chance to speak, the best of my listening.

Integrity and sincerity. That I am loyal to my ideals. That with no pretense, I reveal where my heart is.

Serenity. That I am controlled by inner quiet, though events might make me anxious or contrary, not volatile as I am to-day.

Worth and thoroughness. Remembering that my time is given me by God; both daily job and leisure must be worthy of His gift.

Patience and humility. These are the hardest for me to acquire, and so easy to lose!

Those who have these qualities are in the eternal now. Through the help of God's Holy Spirit, they live as sons of God, about their Father's work.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Rest

This fallen world brings no assurance of rest to us all our lives long. We must understand that our temptations will never leave us until our last breath is drawn. We will never on earth be assured of continuing in peace of soul. But we have rest and we have peace when we lean on Christ. To most struggling souls these moments are but brief. We must look for the rest that comes in continued service. Even our last breath can be used

in serving Him, by offering Him our souls, God's gift to us.

If we could learn the simplicity of Brother Lawrence, the faith of St. Paul, the love of St. John, then we could truly rest in Him. If our paths are so rough that it seems there is never a breathing space, remember St. Catherine who untiringly served God through darkness of soul for years and years.

We know that the saints are given to us as godly examples. Through their lives we can see men overcoming the same sins that plague us.

"For all Thy saints who from their labors rest,

Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blest,
Alleluia!"

Responsibility

On top of a twenty story building in a great city, I look down at the people on the sidewalk below. Like ants swarming, they seem to move with panicky purposelessness. I am but one of those ants. What difference does it make what I do, whether I speak or remain silent, whether or not I try to live by a spiritual rule of life? In a hundred, fifty or even five years, will it matter? Of course, this thought, carried to an extreme, leads to suicide; and many people are partial suicides every day. May God be praised for the Christian view of life. God is seeking to win us to Him. So it does matter.

Moment by moment I respond to His voice or ignore it; moment by moment I exercise my glorious right of choice. Shall I take to my sick

neighbor food for her supper? Shall I go out in pouring rain to Bible class? Shall I stay home to listen to my sister's troubles. It matters to my soul, it matters to my neighbor, it matters to God, that I strive in my puny antlike way to extend the love He gives me a little further. So the sons of man shall become like Sons of God.

Simplicity

A great bishop said to his priests, "Endeavor this year to live lives that are joyous, simple and relaxed in the service of Him who reigns."

Simplicity is a grace granted to few. It accompanies faith; it speaks good will and trust. Simplicity should help me to consider only today, and like a child have no doubt about tomorrow.

In simplicity there is no jockeying for favor or seeking for the best place. Simplicity does not ask God, "Why?" Having accepted God's love as everlasting, His reasons need not be questioned.

How much more easy it is to live a relaxed life if I live a simple one. Yet how hard to unwind the skein of complexity in which I am enmeshed. How much I would like to wear the "white garments of the children of Christ."* They are sincerity, candour, singleness of heart.

In the life of complexity we spread ourselves horizontally too far. Reaching up to God orients us vertically, helps us to set our hearts on things above.

"Commune within your own heart and in your chamber and be still."

*Eric Milner-White, "My God, My Glory."
SPCK, 1954

THE LITURGICAL CONFERENCE OF THE SOUTHWEST

Episcopolians who continue to think of diversity within the Church in terms of 'high' or 'low' find themselves using increasingly meaningless expressions. No better illustration of this fact exists than the recent Liturgical Conference of the Southwest held during the month of November under the joint sponsorship of the Associated Parishes and Saint Paul's Church in San Antonio, Texas. Here, in the very heartland of traditionally 'evangelical' territory, some seven hundred Churchmen, clerical and lay, met to hear a group of distinguished lecturers and to discuss the implications and relations of the Church's Liturgy to the manifold aspects of contemporary living.

Although Churchmen of every sort of ceremonial persuasion were attending, absent was the old slogan "It's the Mass that matters." Nor was there evidence that Churchmen of the 'old school' regarded the liturgical movement as something of a slick and scholarly device for restoring popery. Indeed, the opening address by the Right Reverend Stephen F. Bayne, Jr., D. D., came immediately to grips with the problem that confronts us today, namely that all schools of so-called 'Churchmanship' acknowledge the centrality of the Eucharist in Christian life and worship, but find themselves unable to resolve the tensions that have arisen during the years that Morning Prayer has occupied what the communications industry would describe as the 'prime time' of parish worship. A tradition, though admittedly brief as far as the full span of the Church's life, which has for so long offered a





choice of Matins or Eucharist, must certainly be reckoned with. Clergy and laity alike may give intellectual assent to the priority of the Lord's Service, but "until they see the glorious and terrible relevance of the Liturgy to life, people will still be hankering for the choice of Morning Prayer. It is the unrelated mystery of the Eucharist which creates the problem." Therefore, the chief work of the Conference was to be that of making clear the meaning of the Eucharist within the life of the Church and the life of the Churchman.

"The Eucharist is not a Church service, it is a way of life; just as Calvary was not an unfortunate close to a beautiful interlude, but the controlling pattern of Christ's whole ministry to us. We do not learn anything new about Christ at Calvary. We knew all this before — His love, His royal freedom; His obedience, His marvellous self-offering. All this we knew from

Jordan and the Wilderness. Calvary sums up, in a single, final act, what is always true about Jesus, what is always true about God, what is God's idea of what it is to be a man.

"So then, Calvary must become the daily pattern of the disciple. And the Eucharist is Calvary — it is the taking and the breaking and the giving of His life, world without end, by us, in us, with Him, in Him, until the dying of the Lord Jesus in the lives of all His flock is accomplished, and His life reigns unchallenged and serene."

At the first morning's session of the Conference, the speaker was the Reverend John M. Holt, Ph. D., of the Episcopal Theological School of the Southwest at Austin, Texas. Fr. Holt spoke on the "Eucharist and the Bible," emphasizing the fact that both share a common significance in the life of the Church and the Christian. Of particular interest was his development of the theme that both Eucharist and Bible demand total consecration of living. The preceding evening, Bishop Bayne had called attention to the belief held by many that the teaching of moral earnestness and social responsibility is more or less exclusively Biblical, a conclusion which frequently results in choosing Morning Prayer because of its wider variety of scriptural lessons dedicated explicitly to moral situations. Fr. Holt's address helped, in this case, to make clear the relevance of both Word and Sacrament to the moral demands of Christian living.

The afternoon of the same day, Dora P. Chaplin, S.T.D. addressed the Conference on the "Eucharist and Education." Dr. Chaplin is an as-

istant professor of pastoral theology at the General Theological Seminary and her address demonstrated not only the learning and experience required in her office, but further the point of view of a lay person and a mother. As one might expect, she emphasized the need for developing foundations of right belief, beginning with the child's very first religious instruction in the home. Modern secular attitudes, to which the child is exposed almost unceasingly, inculcate the assumption that only the material is real, and that things spiritual are unreal, thereby denying meaningful reality to the sacramental principle, unless both home and Church provide sound theological roots.

We must be realistic and admit the inward rebellion, or worse — inward vacuum, that is too frequently cloaked with outward conformity to what is expected by parents or priest. To penetrate this, we must have carefully and adequately prepared teachers — both parents and lay Church School teachers. "How much strange teaching goes on behind closed doors on a Sunday morning is known only to the good Lord Himself." That it does take place, however, we know from the numbers of the incredulous, the indifferent, and the unaware, who are mere onlookers at the Eucharist and not worshippers.

Incidentally, Dr. Chaplin cautioned his hearers against the use of "over-complicated and detailed instructed Eucharists" which likewise bewilder the young with trifles, while failing to lay bare the nature of what the Church does at the Altar.

Laymen's Ministry

Following dinner on the second evening of the Conference, Frank S. Cellier, Ph. D., an executive of Sears, Roebuck and Company, continued the presentation of the layman's point of view in a distinguished and stirring address entitled the "Eucharist and the Ministry of the Laity." Acknowledging the spiritual illiteracy common among even the most active laymen, Dr. Cellier challenged the clergy to point out more clearly the areas of the laymen's ministry, and to prepare them for it. Indeed, Dr. Cellier argued most convincingly that it is the laity who are to "minister to the World," and that the clergy's ministry is to the laity.

Our common use of the words 'Holy Orders' as applied to the first three orders of the ministry has created a dualistic approach to the concept of ministry. Yet there are not two kinds of Christians, higher and lower, spiritual and temporal, sacred and profane. "We, being many, are one body in Christ." "The burning question which the Church must answer is: Have we equipped the laity for witness? Have we rendered them articulate — convincingly articulate? Have we rendered them intelligent in the Faith? Do they know what they stand for, and can they say it and do it when they enter into discourse with the World?"

Echoing Bishop Bayne, Dr. Cellier reminded his hearers that the most fundamental question the layman can ask is "Who am I?" Pelagianism is primarily occupied with Doing; the Church is primarily occupied with

Being, but once we have addressed ourselves to the problem of being and learned who we are, we must then get on with the matter of doing what this demands of us. Our renewal of strength and power for being is found in the Eucharist, but our work is in the world. It is wherever any one of us finds himself. "Christians have a sacramental obligation towards their world. By the operation of the Holy Spirit in them, God's love flows through them into the world. The Christian, as a member of the royal priesthood, becomes a chosen channel of God's grace in his particular generation. And, as is perfectly obvious, no generation has more need of this sacramental benefit than our own, right here in the mid-twentieth century."

Orthodox Liturgy

The lecturer for the second morning of the Conference was the Very Reverend Alexander Schmemmann, S.T.D., professor of church history and liturgical theology at Saint Vladimir's Russian Orthodox Seminary in New York City. Commenting upon his official title, Fr. Schmemmann remarked that before the development of the liturgical movement, it had been assumed that persons interested in theology were not much interested in liturgics and frequently persons interested in liturgics were not much interested in theology. To be, then, a professor of liturgical theology is to witness to a change of attitude which is common both to Western and Orthodox thought.

Fr. Schmemmann admitted that too often the oriental and rather exotic atmosphere of the Orthodox Liturgy obscures the common heritage with western rites, but he urged his hearers to forget for the time being these external matters in order to give consideration to the Orthodox approach to the inner meaning of the Eucharistic Liturgy.

While Western Christianity was for centuries occupied with philosophical and theological deliberation concerned with what happens to the elements in the Eucharist, and particularly with the doctrine of transubstantiation, the Eastern Church has concerned herself not so much with what happens to the bread and wine, nor how it happens, nor when it happens, but rather with what happens to the Church as she fulfills the Divine Command. He viewed the Eucharist as a procession or journey which begins when the people leave their homes and which continues as they depart from the Church. All stages are equally important and preoccupation with any single moment obscures the totality of the whole action.

Fr. Schmemmann advanced the Orthodox position that the celebration of the Eucharist serves both as a focus and a catalyst for a transformation whereby a group of individual Christians become the Church. Without this coming together to do the Eucharist, they are only a group, albeit a Christian group.

Viewing original sin as the loss and destruction of the Eucharistic relationship between man and his Creator, Fr. Schmemmann characterized the Liturgy as an activity trans-



ending man's slavery and restoring
s innocent condition in this world by
uniting him with Christ.

On Tuesday and Wednesday morn-
g, the Eucharist was celebrated in
aint Paul's Church with the parish
ergy officiating. Wednesday after-
oon at five o'clock, the Conference
ucharist was celebrated by the Re-
verend Massey Shepherd, Ph. D., of
the Church Divinity School of the
acific. Deacon and subdeacon were
the parish clergy, and the Right Re-
verend John P. Craine, D.D., the
ishop of Indianapolis, was the
eacher. Throughout the Conference
r. Shepherd served as moderator, as
well as leading one of the larger dis-
ussion groups.

The concluding Conference address,
the "Eucharist and the Economic
order," was given by the Reverend
Wilford O. Cross, Ph. D., of the Theo-
logical School of the University of the
outh, following dinner on Wednesday
evening. Without in any way deni-
grating Dr. Cross's lecture, for it was
both warmly and magnificently done,
it was, perhaps, the most conventional

of the themes presented. In our own
country, at least, the liturgical move-
ment has emphasized the importance
of the Offertory in the Eucharist and
the identification of the oblations with
all the created order and particularly
with the vastly complex economic
structure of our society. Nonetheless,
Fr. Cross brought a winsome fresh-
ness to his presentation and effective-
ly delineated the prophetic role the
Church must accept in setting forth
the righteousness of God in judgement
on both personal and social activity
in the world, and more especially in
the economic order.

The papers delivered at this Lit-
urgical Conference of the Southwest
are to be published by the Oxford
University Press under the editorial
direction of Dr. Shepherd.

Presently, taped recordings of all
the Conference address are available.
The entire series may be had for
\$24.00. One tape (which incidentally
records two lectures) is \$6.00. Orders
may be placed by writing to Saint
Paul's Episcopal Church, 1018 East
Grayson Street, San Antonio 8, Texas.

The Display of the Poro Boys



Janice Vani is the wife of Benedict Vani, a teacher in St. Agnes' School for girls. She is finishing her studies in our St. Augustine's High School. Her father was the late Peter Teneh, who was connected with the original Ramsaur Memorial School at Kpandemai and later, as clerk of the Lower Woko Clan, was helpful to the Bolahun Mission in obtaining supplies of African life's chief essential, rice, for our schools.

This is a story of graduation day in the ancient jungle initiation society. Kpandemai, home of the writer and location of our revived missionary activity, is one of the country's keenest supporters of the Poro and of all the old pagan ways.

BY Thursday Kpandemai was filled with men, women and children from various other towns. Some came to satisfy their curiosity, some came because they had their sons or brothers or nephews or cousins in the Poro Bush. The parents of each boy have to pay three dollars to the Zoe of the Society, but at the times when the boys are going in or coming out, the parents and friends will be dancing and spending more money. On this day there were more than ten groups of dancers present. They all began on early Thursday morning. Although the women were dancing,

yet they were not so happy for they did not know whether all the boys who had been sent into Poro Bush would come out safely. As all were dancing, about midnight the Devil rushed into the town, and for some time the dancers ceased. Hurriedly women ran inside and closed doors and shutters.

The Devil had come to announce what had happened in the Society. Women sat quietly in closed houses and listened very keenly to what the potentate had to say. He first announced his sorrow that the boys were going to leave him and, secondly, his happiness that all the boys who had

men sent to him were coming out, without a single one missing. Then the men began to dance again, and as soon as the Devil had left, the women rushed out and joined the dancing. The dancers continued until 9:00 Friday morning. At this time the women were told to stop dancing and to carry water so that the boys might take a bath before coming into the town. The men were also told to get together the clothes which the boys would wear as they came out of the bush school, and to go to the place where the boys were hidden in order to help them get ready.

Actually the boys had been brought quite close to the town. Around a town there are usually small gardens which are fenced against cows, sheep and goats. The men covered some of these fences with cloths and mats to conceal the young men while they washed and got ready for their coming out.

About 10:00 the new and old messengers of the Devil came into the town and raced around it. The new messengers were very nice to look at. They had been coated with white clay and were dressed in green leaves. Each had a small bell that he rang as he sped, showing that he was the head Devil's messenger. As they passed, women took off their head-dresses to show respect. After the race they all went back to the bush again.

Ten minutes later the town was in all excitement. The boys began to come into the town from the north-eastern side, forming a single line. They had with them their Devil,* the dancer that comes out sometimes and

*Not the chief of the jungle school, at whom women are not allowed to look.

dances, called "Titema" in Loma, and some officials who allowed no woman to go near or touch them yet. The boys were all rubbed with white clay and dressed in country cloth made into gowns and caps according to their sizes. All went around the town once, then came into the center where mats were spread for them to sit on. They sat down quietly, and for a time the town was quiet. The women stood silent, anxious to have their children with them.

When the place was all quiet, the Devil danced, as did some of his Poro officials for some time, but at last he said, "Here are your sons, we have brought them back safely as you sent them to us." There was great rejoicing over all the town. They thanked the Devil and his men, and took the boys, some by the hand, some on their backs, and carried them happily into the houses.

After all these activities the Kpandemai boys were supposed to accompany other boys to their home towns.



THE MISSING INGREDIENT

By George J. Hall

I know thy works that thou art neither hot nor cold. I would that thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. — Rev. 3:15.

FLIP back the pages of time for an instant and look upon yourselves as you were a 'few years ago' - look upon yourselves as boys and girls instead of men and women. Picture yourself as just beginning school and see if you cannot recapture something the world of men and women have lost - something we must regain if we are to solve any of our problems. All of you, I hope, are wondering what in the world I am referring to - wondering what you had as boys and girls and do not have now. Think it over, and think hard. Cannot the secret of the happiness and joy of the boys and girls be put into one word - enthusiasm! Ah yes, that is it. They are full of it; eager to learn, eager to play, eager to fight, eager to sing and laugh. Never could one say of them, "Thou art neither hot nor cold"! Children react to everything with which they come in contact. They love deeply, they hate deeply. Some people attract them, some repulse them. Every single soul they meet, every single thing they do makes an impression of some kind or other on their lives.

But you and I often have lost that ability to be either hot or cold. We are sated with the pleasures and events of the world. Nothing new surprises us. It is not the thing to do any more, to show surprise. Nothing

good excites us, nothing bad angers us. We just plod along the weary way of life and never see anything that startles us out of our lukewarm attitude. Those of us who are old, say we have seen everything. Those of us who are young say, there is nothing new under the sun, and if there is what difference does it make. We reflect this attitude of indifference throughout all our actions. Go into a theatre and before the play starts you will find yourself thinking - this will be just exactly like all the rest - nothing new. The same old story. People go to church with the same attitude - come! say something worthwhile, we dare you!

One result of this lukewarm Christianity is that we have acquired an easy tolerance which allows us to think in terms of religion, instead of in terms of God. This means that Christianity is no longer a challenge to mankind. It is too easygoing. We have forgotten the second Commandment, thinking that because we do not make idols, the Commandment does not apply to us. The Prophets of Israel who laid such stress upon the Command were not afraid of idolatry. They were afraid of the tendency of the people to be easily tolerant of every new idea. The Prophets were not representative of their time. They were critical of their times, and

ereby productive of new times. You cannot be so broad-minded about God that you can include Baal and astrology and every stray theological notion," cried the Prophets one after another. The Prophets rarely won. Today we have on all sides an easygoing tolerance which slides over the difficulties of belief, saying, "We must be broad-minded in these matters. I do not care whether a man is a Buddhist or a Christian, or what have you; I won't stop him; and if I want to be a pagan, I do not want him to stop me." As Dr. Trueblood says: "This is the lowest intellectual level on which contemporary glorification of balance appears." It will not stand up under analysis. The plain truth is that if belief in God is not a true belief it is evil. If God is not, then all the effort that goes into public and private worship is a waste and ought to be brought to a speedy end. The sober truth about our world is that it needs more than a patronizing tolerance. It needs a burning faith which can and will change men's lives. No lukewarm Christians, no lukewarm Church will do what needs to be done today. We the Church must be on fire with the love of God and man.

Lukewarm Christians often confuse respectability with character. Respectability is what men think you are; character is what God knows you are. To be interested in respectability, rather than character, is to be a master in the art of temporizing. It is to stand before your community, yourself and your God and say in ponderous tones, "Brethren I yield to

no man in my devotion to this cause" - slum clearance, better parenthood, being truly Christian - "but now is not the time nor the place for action." In heaven's name, if now is not the time to start being truly Christian, when will be? No lukewarm Christian will place his character ahead of his reputation or his respectability.

A man who is neither hot nor cold never makes news. The Church page of the newspaper on Friday and Monday is depressing. On Friday it tells us that Services will be held "as usual." On Monday there is one half page of excerpts from sermons, if anybody says anything startling or if there is a special service. It is not the fault of the press. If we make news, there will be plenty of space devoted to it. Suppose for example instead of 150 people we had 500 people in Church every Sunday - people who came to gather together in God's Name, not to hear a sermon. That would be news. Suppose for example we Christians should protest against the housing conditions which force people to live crowded together in tiny rooms with inadequate sanitary facilities. Suppose that we, as Christians, would begin to share - really share - our God-given gifts of education, self-restraint, faith, cleanliness with those less fortunate than we? That would be news! Lukewarm Christians will not do these things. They will be content to live with the blinds of life drawn and never see the slums, as people riding out of New York City pull the shades as they come out of the tunnel on upper Park Avenue.

Lukewarm Christians are like Kipling's Tomlison, who when he died, went to Heaven and asked to be allowed to enter. St. Peter asked, "What good have you done to allow you to enter here?" Tomlison replied that he had thought a lot about good, but had never really done any. He was told he could not enter Heaven. Whereupon Tomlison sought entrance into Hell. There Satan asked what evil Tomlison had done for which he deserved entrance into Hell? Again Tomlison replied that he had thought a lot about evil, but had never done anything bad. Satan shook his head and said, "I'm sorry you can't come in here." So Tomlison was condemned to wander eternally, because he had done nothing bad or good - because he was lukewarm.

BOOK REVIEWS

WHO ARE MEMBERS OF THE CHURCH? By Darwell Stone, D.D., and F. W. Puller, M.A. Reprint by American Church Publications, 347 Madison Ave., New York 17. Pp. 94. Paper, \$1.00.

The subtitle of this work by two of the outstanding scholars of the last generation in the Church of England reads: "A statement of the evidence in criticism of a sentence in the Appeal to All Christian People made by the Lambeth Conference of 1920, which is fundamental to all the propositions of the Appeal." The sentence in question is, "We acknowledge all those who believe in Our Lord Jesus Christ, and have been baptized in the name of the Holy Trinity, as sharing with us membership in the

universal Church of Christ which is His Body." The tract amasses the evidence from the Fathers and the theologians of the Church against the statement; but so little attention has been paid to it since it was first published in 1921, as the Pusey House Occasional Paper No. 9, that the 1948 Lambeth Council Conference Committee on Church Unity and the Church Universal has repeated substantially the same untenable proposition. The original edition has long been out of print and the American Church Publications has performed a great service in making it available again.

We must all pray and work hard for Church Unity today, when the prospects of a sound approach to it are brighter than ever. But it must be the unity of the Church, and this can never be achieved by sloppy sentimental thinking that departs from the standards of primitive times and the principles of Catholicism. B.

CHALLENGE AND RESPONSE Six studies in Missionary Opportunity. By Max Warren, New York: Morehouse-Barlow, 1959. Pp. 144. Paper, \$2.50. Foreword by the Rev. William A. Creighton, Bishop Coadjutor of Washington.

These lectures were given at the College of Preachers, Washington, D.C., to a group known as "The Overseas Mission Society" in the fall of 1958. Canon Warren is well known as the General Secretary of the Church Missionary Society in London and as such enjoys a world-wide view of Christian Missions as well as

clear grasp of the spiritual, material and social tensions raised by missionaries wherever they go. The first two lectures, "Asia and the Christian Mission" and "What is Happening in Africa?" make sober reading; for the author brings out the attraction of the Asiatic for foreign skills and scientific superiority, accompanied by a fear, if not an actual hatred of the white man. The Gospel has gotten confused with western dress. In Africa we see a rush for education together with ever increasing industrialization and a new upsurge of nationalism.

So, in all this ferment, where does the missionary stand? Where is his message of forgiveness and peace? Canon Warren seems to think that the days when the Ambassador of Christ was also the agent, albeit unconsciously, of his home government have all gone forever. Likewise he believes that there has sunk into history the time when the missionary was undisputed 'boss,' with a group of native converts forming a good advertisement for his skill and devotion. While the American or European missionary must more and more now "take a back seat," yet he must refuse to become a mere "Fraternal Worker," or what has come to be known as "Inter-Church Aid." The missionary is still "One who is sent," and sent with authority and a message not his own, for he comes from the King of kings. He will indeed identify himself so far as possible with the people among whom he works, as did Charles de Foucauld among the Tuaregs in the Sahara, or Dr. Kenneth Cragg among the Moslems. On this

score there can be no debate, for the truth is self-evident.

Canon Warren's last lecture, on "The American Missionary Perspective," is in our estimation the weakest of the six. The author does point out that much of our overseas work lies in countries nominally Roman Catholic, but where that body has been unable to cope with the problems before it. We cannot but feel that while much that the Canon says rings true, he does not seem to have any definite idea about the Church's mission in "the new day." Thus he sees the Christian missionary of the future as one quite willing to play a subordinate role in the younger churches in foreign jurisdictions, presumably as doctor or priest or teacher, for when a native national has better training or stronger character or spirituality he without doubt should be in command. One of the objectives of every sane missionary is to train up local leadership. Yet it is a fact that native converts must not be thrust into positions of authority just because they are native converts. Nor must we forget the missionary's prime task, which is to bring convincingly the everlasting Gospel to nations which had heard it not and to offer Christ's Word and Sacraments to those who had not known them. We do wish that Canon Warren had stressed this point more clearly, even while we compliment him for his most thoughtful work. R.E.C.

THE DAYS OF OUR LIFE. By Francis L. Wheeler. Edited for American readers by A. Pierce Middleton,

Ph. D. New York, Morehouse-Barlow, 1959. Pp. 202. \$2.70.

This is a series of sixty-seven meditations arranged according to the Church Year. The meditations consist of scriptural excerpts interspersed with comments. The book is a selection of the Episcopal Book Club.

B.S.

FRIENDSHIP WITH GOD. The Way of the Anglican Communion. By Eric G. Jay, Ph. D. London, Mow-

brays; New York, Morehouse-Barlow, 1959. Pp. 96. Paper, \$1.25.

I WANT TO LIVE. By J. N. Thompson. London, Mowbrays; New York, Morehouse-Barlow, 1959. Pp. 128, \$1.50.

Both these books expound in a simple, straight-forward way the basic elements of the Christian faith and life. The former is based on addresses given during a Teaching Mission, divided into thirteen chapters. The second is a series of thirty-three very brief talks.

B.S.

COMMUNITY NOTES

IN AN effort to make these notes more interesting we are instituting a change of procedure. It has long been the custom to report here on the events of the month previous to the date of the issue. But as the copy has to go to the printer a month before publication, such notes have had to be written before the events have occurred. Accordingly we have not only occasionally reported something as having happened which at the last minute was canceled, but we have never been able to give any actual details.

Now we have decided to descend from our position of Jovian prescience and report only after the event. That will mean that the notes will have to relate what happened two months before the date of the issue. It will not be stop press news, but at least it will be true, and we hope more vivid.

On December 19th, Fr. Terry finally got back to the Monastery from a series of appointments which had kept him away since November 8th. The engagements of the first month were correctly reported in the December issue. December found him at St. Paul's, Washington, conducting School of Religion. After that he made a round of visits to the Seminarist Associate of which he is the Director. He was at Virginia Seminary December 2-3, and while there conducted a meditation on the priesthood for the students during dormitory prayer. On the 7th he visited Philadelphia Divinity School and on the 9th, General Theological Seminary. Finally, after a School of Religion at St. John's, Yalesville, Conn., he visited Berkeley Divinity School.

Br. Charles also returned in December from a long trip. He reported



that during the several Children's Missions he conducted, he had many conferences with young people and prepared many for their first Confessions. He found the young people very interested in the Religious Life and showed the slides on Holy Cross. He also had opportunities to talk on our Siberian Mission, since the women of the Church are studying Africa this year.

One of our regular ministrations, which rarely gets mentioned since it goes on all the time, is our chaplaincy at Sing Sing. Fr. Harris goes down to the prison every weekend. On Saturday afternoons he is available for conferences and Confessions, and visits the prison hospital. On Sundays he says Mass for the Episcopalians. Last November he presented eight men to the Bishop for Confirmation. On Christmas another was baptized, and another class in preparation for Confirmation will soon be started.

On Christmas Eve our prison sacristan played Santa Claus, taking gifts of candy, cigarettes and calenders around to the cells of our men. The

gifts were made possible through the benefactions of several friends. Trinity Church, Ossining, supplied the men with Christmas cards to send to their friends. On Christmas Day Br. George accompanied Fr. Harris to the prison and preached to a congregation that crowded out our little chapel there.

Bolahun

Fr. Joseph H. Smyth, M. D., Companion O.H.C. reached Bolahun on December 10th and received a welcome more tumultuous than usually greets the arriving or returning missionary. The Mission had been without a doctor for four months. He flew back from his furlough, making short Mediterranean and Palestinian stops en route.

Fr. Milligan, who is in charge of the work in the Loma Tribe, has begun the training of young men to serve as catechists for Loma and Bandi people. The work of teaching the faith to the natives is tremendously dependent upon the activity and character of these "evangelists." Say a prayer for

the apprentices: Rufus Kowalai, Moses Seleh, Matthew Koili and James Jala.

Fr. Atkinson had to go down to Monrovia on business for the Mission. School duties kept him busy until vacation time. In the bustling capital he found Fr. James Kwee-Baker, our Priest Associate, stricken and unable to maintain his Christmas schedule. Radio permission was obtained for Fr. Atkinson to stay over. By this means he was also able to have spiritual contacts with a great number of our pupils who are St. Thomas, Church parishioners. If Bolahun had not put up with short shrift, Monrovia would have had none.

Order of St. Helena

December brought us many wonderful things this year. Together with all Christians everywhere we celebrated the greatest gift of all, the coming of the Son of God in the Incarnation, for which the whole dark month of Advent prepares us. We went at midnight to St. George's with our guests for the Mass of the Nativity and our Christmas communions.

Our biggest news is that the Chapel Fund has reached and surpassed its immediate goal and we can proceed with ground-breaking in the spring!

We are deeply grateful to all our benefactors whose help has made this new building possible. We hope, by God's grace, always to remember that many, many people, rich and poor, priests and their congregations, Associates, believers and those outside the Church, have given money for the chapel, and that it must always be there for them. We shall be

stewards of God's house and not proprietors.

The small chapel, crowded as it is has continued to provide a place for retreats for guests as well as for our daily needs as an Order. Three retreats were given this month by members of our Order, two for our local friends and Associates and one for a group of young women from Pelham, N. Y. On December 22 the Father Superior, O.H.C., conducted a day's retreat for our community and five visiting Sisters.

Versailles

December 17th was an ecstatic day at Margaret Hall. It was the day for departure for the Christmas holidays. The girls were called at 5:30 a.m., so that there would be time for jobs before breakfast. A number of them were present at Mass in the school chapel at 7:00. The Newsletter staff had worked like galley slaves the two days before in order to enable us to take home with us everyone's name and address, and an intelligent and entertaining report of the term's activities. We thank them for permission to quote some of their material.

"Congratulations to Susanna Parker (a Senior) for recognition in the Merit Scholarship program."

On December 5th, six girls from our Fencing Club played eleven matches with the Lexington Fencing Club girls and won nine of them. Our fencing Sister is now headmistress, and has ceded her place as instructress to our versatile music teacher.

Volley Ball tournaments have been a popular addition to our athletic program this fall. The championship

FEBRUARY APPOINTMENTS

FEBRUARY

- 2-5 Margaret Hall School Conference Week.
- 6 Fr. Adams. Sierra Madre, Cal., Ascension. Quiet Day.
- 7-14 Fr. Adams. Westchester, Cal., Holy Nativity. Mission.
- 7-9 Fr. Terry. White Plains, N. Y., Grace. School of Religion.
- 14-17 Fr. Baldwin. Tacoma, Wash., Christ. Mission.
- 14-18 Fr. Spencer. Diocese of Western New York Clergy Retreat.
- 14-21 Fr. Packard and Br. Francis. St. Catherine, Ontario, St. Barnabas. Mission.
- 14-17 Fr. Terry. Cincinnati, Ohio, St. Michael. School of Religion.
- 15 Fr. Gill. Philadelphia, Pa. Address to Diocesan Altar Guild.
- 15-16 Sr. Clare. West Haven, Conn., Christ. Quiet Day and Address.
- 18-20 Fr. Terry. Bexley Seminary. Visit.
- 20-21 Fr. Superior. Orange, N. J., All Saints. Quiet Day and Sermon.
- 20 Fr. Adams. Palm Springs, Cal., St. Paul. Quiet Day.
- 21-26 Fr. Baldwin. Edmonds, Wash., St. Alban. Mission.
- 21 Fr. Bessom. Portland, Me., Cathedral. Liberian Mission Address.
- 21-23 Fr. Terry. Hamilton, Ohio, Trinity. School of Religion.
- 21 Sr. Rachel. Schenectady, N. Y., St. George. Address on Christian Education.
- 23 Fr. Gill. Philadelphia, Pa., St. Mark. Address to Laymen's Union.
- 23 Sr. Mary Michael. Knoxville, Tenn., St. John. Quiet Day.
- 26-28 Fr. Terry. Dallas, Texas, St. Alban's Chapel and Canterbury House. Vocational Conference.
- 27 Fr. Smith. Summit, N. J., Calvary. Quiet Day.
- 27-28 Sr. Mary Joseph. Radnor, Pa., Episcopal School Association.
- 28-29 Fr. Baldwin. Seattle, Wash., St. Paul. Mission.
- 28-29 Fr. Tiedemann. Los Angeles, Cal., St. James. School of Prayer.
- 28-29 Fr. Terry. Denton, North Texas State Teachers College. Mission.
- 28-29 Sr. Rachel and Sr. Clare. Northampton, Mass. Address to Smith College Canterbury Club.
- 29 Fr. Superior. Diocese of Easton Clergy Retreat.
- 29 Fr. Hawkins. Albany, N. Y., Grace. Confessions.

me was played the day before the t day, but the high point of the edule was the game between the homores and the Faculty on De- mber 10th. The Sophomores had mpleted seven class periods of rk Holiday, which included scrub- g and waxing the gym floor. After scribing the colorful regalia of the

opposing teams, the Newsletter re- ports: "The game was refereed by the completely unprejudiced Senior Team Captains. The Faculty, without a bit of trouble, won the first game, then allowed the Sophomores to win the second. At tea afterwards, every- one agreed that it had been a most unusual afternoon."

An Ordo of Worship and Intercession February-March 1960

- Feb. 15 *Monday* V Mass of Septuagesima Gradual without Tract on ferias till Lent - for the Priests Associate
- 16 *Tuesday* V as on February 15 - for the faithful departed
- 17 *Wednesday* V as on February 15 - for the Novitiate of the Order of the Holy Cross
- 18 *St. Simeon of Jerusalem* BM Simple R gl Tract instead of Alleluia i festal and votive Masses till Easter - for Mount Calvary
- 19 *Friday* V as on February 15 - for the Confraternity of the Christian Li
- 20 *Of St. Mary* Simple W gl pref BVM (Veneration) - for the Community of St. Mary
- 21 Sexagesima Double II Cl V cr pref of Trinity - for the Episcopal Church
- 22 *St. Joseph of Arimathea* C Double W gl (or votive *pro patria* as on Independence Day W gl cr) - for our country
- 23 *St. Peter Damian* BCD Double W gl cr - for the Oblates of Mount Calvary
- 24 *St. Matthias* Apostle Double II Cl R gl cr pref of Apostles - for the reunion of Christendom
- 25 *Thursday* V Mass of Sunday - for St. Andrew's School
- 26 *Friday* V Mass of Sunday - for the Seminarists Associate
- 27 *Of St. Mary* Simple W as on February 20 - for the Novitiate of the Order of St. Helena
- 28 Quinquagesima Double II Cl V cr pref of Trinity - for the clergy and seminarists
- 29 *Monday* V Mass of Sunday - for the Holy Cross Press
- Mar. 1 *St. David* BC Double W gl - for all penitents
- 2 *Ash Wednesday* V Before Mass blessing and imposition of ashes at Mass preface of Lent until Passion Sunday unless otherwise directed - for good Lent
- 3 *Thursday* V Proper Mass col 2) *Ash Wednesday* - for the Confraternity of the Love of God
- 4 *Friday* V as on March 3 - for the Liberian Mission
- 5 *Saturday* V as on March 3 - for family life
- 6 1st Sunday in Lent Double I Cl V col 2) *Ash Wednesday* cr - for the Order of the Holy Cross
- 7 *St. Thomas Aquinas* CD Double W gl col 2) *feria 3) Ash Wednesday* cr - for the Priests Associate
- 8 *Tuesday* V Proper Mass col 2) *Ash Wednesday* - for social justice
- 9 *Ember Wednesday* V as on March 8 - for the strengthening of the Religious Life
- 10 *Thursday* V Proper Mass col 2) *Martyrs of Sebaste 3) Ash Wednesday* - for the sick
- 11 *Ember Friday* V as on March 8 - for Missions
- 12 *St. Gregory the Great* BCD Double W gl col 2) *Ember Saturday 3) Ash Wednesday* cr - for all bishops
- 13 2nd Sunday in Lent Double I Cl V col 2) *Ash Wednesday* cr - for the Order of St. Helena
- 14 *Monday* V Proper Mass col 2) *Ash Wednesday* - for world peace
- 15 *Tuesday* V as on March 14 - for the Companions of the Order
- 16 *Wednesday* V as on March 14 - for the divine bounty

Note on the days marked in italics ordinary requiem and (out of Lent) votive Masses may be said; on ordinary doubles in Lent Mass may be of the feria col 2) feast 3) Ash Wednesday



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